THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.*"—ROMANS 6: 16.

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THE WORK OF THE LORD IN ICELAND.

BY PRESIDENT LOFTER BJARNASON, OF THE ICELAND MISSION.

THE first men to introduce the Gospel in this, the land of ice and snow, were Gudmundur Gudmundson and a man named Thorarium—young men who, while located in Copenhagen, Denmark, for the purpose of learning a trade, had become convinced of the truth of the Gospel, as presented by Elder Erastus Snow, the first Scandinavian missionary. These men, being filled with a testimony of the Gospel and a burning desire to spread its truths in the land of their nativity, left their vocation in Denmark, shortly after their conversion, and sailed for Iceland. They had had the priesthood conferred upon them and had been set apart as missionaries.

Upon their arrival in Westman islands, the home of Elder Thorarium, they immediately began to preach and expound to the people the principles of life and salvation. As has been the case in other foreign countries where the Gospel has been introduced for the first time, so it was here. These messengers of salvation met great opposition and much persecution in commencing their ministry, yet there were a few humble, sincere souls who immediately became converted and were baptized for the remission of their sins. Thus the seeds of truth were planted in the hearts of a few of the remnants of the house of Israel in this far-off country. Among the first to embrace the Gospel were Samnel Bjarnason, Thordur Didriksson, Lofter Johnson and Magnus Bjarnason of Spanish Fork, Utah, who have accomplished much for the ad-

vancement of God's kingdom, and the effects of their labors have caused hundreds to follow in their footsteps.

For many years the missionaries that came to this country had no tracts nor books of any kind published in the native language and, therefore, the only means by which the Gospel could be presented at that time was by conversations and cottage meetings. This was quite a difficult task, especially in the country, as there the houses are scattered, being from a half mile to a mile and a half apart, and the only method of traveling is either by foot or on ponies. Often it is impossible to go from one farmhouse to another without being accompanied by a guide, on account of the dangerous streams that are to be encountered, which only experienced men can find the way to cross. To purchase a horse and pay a guide wages, together with other expenses, has made traveling in this country both expensive and difficult.

During the winter season it is practically impossible to travel around in the country and, during the summer months the people are so busy that they could not, even if they felt so disposed, spare time enough to listen to an Elder explain the principles of the Gospel. Early in spring and late in autumn are the only seasons that the farmers can be approached, for then they have a little leisure time to spare. This being the case, the Elders have spent the winters in the towns and cities along the coast. These are the principal business places as well as seaports and rendezvous for sailors and fishermen. Hundreds of people from the country also come annually to these towns to spend the winters; some for the purpose of learning a trade or profession, others for amusement, and many with no other aim than simply to see and be seen. Thus we find in these towns the rabble and scum of the country, as well as many of the most educated and refined of the nation. Reykjavik is by far the largest of these towns, and here the Elders have, as a rule, made their headquarters. Akureyri is the next town in size, and there Elder Johannesson spent one winter. Other seaports have scarcely been visited.

There are many parts of the country that have not yet been covered, as the Elders, who have come here, have labored principally in those localities in which they were born and reared. It is only along the southern coast of the mainland and in the Westman Islands that the Gospel has to any extent been preached, while the greater portions of the northern and eastern counties have never been visited.

As I said before, the Gospel was first presented by conversations and cottage meetings, and it was not until the year 1879 that Elder Thordur Didricksson published "A Voice of Warning," the first book of the kind printed in the Icelandic language. The precious truths this book contains have been the cause of many accepting the Gospel and emigrating to Utah, where they are to-day staunch and faithful Latter-day Saints. Those who have received this book in this country and have not embraced its doctrines, value it so highly that they would not part with it for many times its price.

There were no tracts published until Elder Halldor Johnson issued a small tract entitled, "Articles of Faith of the Church of Jesus Christ of Latter-day Saints," which was printed in Copenhagen about the year 1886. Elder Thorarium Bjarnason, who arrived here February 1st, 1894, was the next to publish a tract called, "Bible Reference." He also translated the Doctrine

and Covenants but, owing to the enormous expense of publishing such a work, it has never been presented to the public. A few persons, however, read the manuscript while he was here upon his mission. Elder John Johannesson, who came to this country in the year 1900, and who labored here for nearly three years, had several tracts published, and also a book of 224 pages, entitled, "A Call to the Kingdom of God." His tracts and publications have done much to allay prejudice and bring before this people the truths of the everlasting Gospel.

There has always existed a great deal of prejudice against the Latter-day Saints here, on account of the many false rumors and stories told concerning our people. These stories, being circulated by the clergy, the illiterate peasants have, of course, been prone to accept them as true; for they hold the priests in reverence far above ordinary men. Although many have been forced to acknowledge the truthfulness of the Gospel, yet few have had the moral stamina to embrace it owing to popular opinion. Many lack courage to accept it because of the ridicule of their friends; others are so poor that they are forced to comply, sometimes against their inner convictions, with the ordinances of the prevailing national church in order that their children be not taken from them. It has often happened that baptized members of our faith, in order to retain their children, have been forced to allow the ministers to sprinkle and confirm them, otherwise the authorities would take these children from their parents and place them elsewhere. It is no wonder then, that these Saints have a longing to gather to Zion, where there is no religious despotism and where they can worship their heavenly Father according to the dictates of their own conscience.

CHRIST'S ATTITUDE AND EXAMPLE AS TO TITHING.

BY THE REVEREND HENRY LANSDELL, D.D.

TITHE-PAYING, both ordinary and in an exaggerated form, was in full force in Palestine in the days of Jesus Christ. What then, was our Lord's attitude in relation thereto? It would be impossible that He should have been neutral: and we cannot imagine that He grew up in carelessness, or ignorance of, or indifference to, this prominent feature of a Jew's religion. In His days tithe-paying in Palestine was not only recognised, but "in the air," as witnessed by the minuteness of the directions of the Mishna.

Any man, having a spark of religion, was necessarily brought face to face with this question continually. To buy a pennyworth of figs in the street, involved also the responsibility of considering whether or not they had been tithed; and something similar had to be thought of even when a few leaves of vegetables were cut off, and thrown aside, to lighten a burden. No class of people, moreover, was free from the observance of these details, for they had to be remembered alike by the field laborer, the gatherer of fruit, and the errand-boy. Accordingly, when our Lord's parents went up every year to Jerusalem, and, in the ordinary course of things, took their second tithe, with legal and appropriate offerings, it could hardly have escaped the observation of their Divine Son, that the festival tithe was regarded as sacred; that it

might not be pledged, nor sold on credit; and that if perchance, for convenience of carriage, some of it were turned into money (say at Nazareth) the coins received had to be perfect, nor might those coins be mingled with ordinary money. When further, it is remembered that for a wife to set before her husband untithed food was regarded as an offence sufficiently grave to warrant her divorce, it will be seen that in our Lord's time, and with respect to this burning question, none could be neutral.

Was Christ's position, then, as regards tithe-paying, that of an *Am-haaretz*, that is, one of the uninstructed?

He certainly was not so regarded by His contemporaries. The multitudes not only heard Him gladly, but, quite early in His ministry, after the Sermon on the Mount, the crowds were astonished at His teaching; for "He taught them as one having authority." Even in His own country, in the synagogue at Nazareth, many were astonished; and though some of them asked for the source of His learning, none of them doubted that the wisdom was there, for they asked "What wisdom is this which is given unto Him?" Later on, at Jerusalem, the Jews marveled, saying "How knoweth this man letters, having never learned?" and, as it was at the beginning of His ministry, so it continued to its close, "All the people were astonished at His doctrine, and were very attentive to hear Him."

Hence by the populace generally our Lord was never looked upon as 'uninstructed,' 'not knowing the Law,' or in any way approaching 'a heathen man or a publican.' Nor was He so regarded by the learned. When only twelve years of age, He surprised the doctors in the temple, by His remarkable understanding and answers; and, just as Josephus tells us that he himself, when a youth, was frequently consulted by men learned in the Law, so the Scribes and Pharisees sometimes consulted Jesus, not always, let us hope, in malice, but sometimes also to discover His attitude towards what they regarded as criteria of orthodoxy.

We have an instance of this, when they brought to Him a woman taken in adultery, quoting, as they did, the Law, and inquiring for His own opinion. On another occasion, He was asked under what circumstances divorce was permissible. Again, they asked, What was the first and great commandment (that is, the most essential principle) of the Law; and the Pharisees wished likewise to know when He thought the kingdom of God was coming.

The foregoing are not inquiries such as educated men would put to one of the 'uninstructed.' Such questions concerned their highest branch of learning, namely the Law—the Law, probably, both written and unwritten—to which our Lord referred His inquirers; and that such questions were skilfully answered was borne witness to, sometimes by expressed approval, as in the words, "Well, Master, Thou hast said the truth," and sometimes in general terms: "We know that Thou sayest and teachest rightly."

It is noticeable, also, that the Pharisees expected to see our Lord, as a teacher, living up to a standard resembling their own: Hence they asked His disciples, "How is it that your Master eats and drinks with publicans and sinners?" And on another occasion, they murmured "This man receiveth sinners and eateth with them."

But there would have been, in this, nothing to murmur at, and the question

would have been without point, had they regarded Him as one of the uninstructed, or common, people. It was because they expected Him to set what they thought a higher example, that they complained.

The strongest proof, however, that the Pharisees regarded our Lord as an observer of the Law like themselves, is seen in the fact that, early in Christ's ministry, "as He spake, a certain Pharisee besought Him to dine with him, and Jesus went in and sat down to meat." Nor was this the only occasion He did so, for, later on in His ministry, He went into the house of one of the chief Pharisees to eat bread on the Sabbath day.

Now we remember that the Roman centurion at Capernaum was sufficiently familiar with Jewish custom to be aware that Jesus would contract ceremonial defilement by coming as a guest under his gentile roof; since it was considered a breach of the Law for a Jew to keep company, or be guest, with one of another nation. But the fact that we find two Pharisees, one of them a chief Pharisee, inviting our Lord to be their guest, is pretty clear proof that these rigid religionists did not look on Jesus as a heathen man or a publican.

Our Lord's enemies, even, who watched His every word, action and behavior in order to find a fault, never accused Him of not paying tithes, or ecclesiastical dues; and if, not to pay tithe in Athens was a sufficient handle wherewith a Greek comedian might hold up to ridicule a rich commercial statesman, whose obligation to pay tithe was not nearly so plainly enjoined as was the ordinary Jews, how gladly, may we not suppose, would the enemies of our Lord have exulted over a similar shortcoming, had they been able to hold up Jesus to scorn, as a transgressor of this command of Moses, and of its interpretation according to the traditions of the elders?

But let us proceed to inquire if we can learn anything respecting our subject from our Lord's own example. On His eighth day, He was circumcised; and when the days of Mary's purification, according to the law of Moses, were accomplished, they brought the child Jesus to Jerusalem, to present Him to the Lord, and "to offer a sacrifice according to that which is said in the Law of the Lord." Again, when they had performed all things according to the Law of the Lord, they returned to Nazareth, whence His parents went to Jerusalem every year, at the feast of the Passover, taking up their Son also when He was twelve years old, after the custom of the feast.

Here, then, we find the Evangelist careful to note that both parents and Child, were strictly observant of the Mosaic law; and, in harmony with this, when John hesitated about baptising One so much greater than himself, Jesus answered, "Thus it becometh us to fulfil all righteousness." So, again, during our Lord's ministry, He more than once showed His allegiance to the Law, saying, for instance, to the leper, healed after the Sermon on the Mount, "Show thyself to the priest and offer the gift that Moses commanded"; whilst later, He similarly directed the ten lepers, "Go, show yourselves to the priests."

We know of only one occasion when our Lord was applied to for money, and then, it was not for a compulsory tax imposed by the Romans; but His disciples were asked, at Capernaum, whether their Master paid the Jewish contribution for the support of the Temple services. Moses, it is written, levied, at God's command, for the furnishing of the tabernacle, a half-shekel for every one numbered. Again, on the return from captivity, the people

charged themselves with the third part of a shekel, yearly, for the service of the house of God; and it was to pay this contribution, that Peter was directed to find a *stater*, or the equivalent of two half-shekels, in the fish's mouth, wherewith to pay for himself and his Master.

Concerning our Lord's personal arrangements about money, we know that though Himself a poor man, yet He was accustomed to give to the poor. He, and His little company had, indeed, a purse, and Judas carried it; but three objects only are hinted at upon which its contents were spent. At the well of Samaria, we read of the disciples having gone away to buy food: and, on another occasion, the well-known habits of the Master left His puzzled disciples only two other uses for money they could conjecture, when, the traitor having left the room, "some thought because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast (which reminds us of the festival tithe), or that he should give something to the poor." Hence it has been well observed, that the slender provision of the Lord and His little company was disposed of, under a tri-partite division, for daily wants, God's ordinances, and charity.

Looking, therefore, at the Lord's perfect example in scrupulously keeping the Law, we are left to infer that He not only paid tithes and all other religious dues, but that He probably exceeded what the Law required. And this inference will be strengthened by the study of our Lord's teaching.

MEN SHOULD THINK FOR THEMSELVES.

A MAN of genius is one capable of conceiving original ideas or forming new combinations, one who thinks and acts independently. Generally speaking, men have the power of original thought implanted within them, but they often neglect to make use of it. They are prone to allow others to form their opinions. Newspapers claim that they are the moulders of public opinion. This is true, because the masses of the people, without much study or thought, accept the ideas advanced by the press whether right or wrong; hence the journalist wields a power either for good or for evil. A similar influence on religious thought is exercised by ministers. Their power is felt among mankind and is productive of good or evil according to the character of their teachings.

One reason why so many people do not appreciate the beauties of the Gospel is because they do not think for themselves. They are influenced more by what they read in the newspapers and hear from the pulpit than by their own investigations. In some matters it is proper for one to rely almost entirely upon the judgment of others, rather than upon his own. Should a person who is not an experienced builder wish to construct a house after his own design, it would be wise for him to heed the suggestions of those who understand the details of architecture. It is conceded that one who has made a special study of a certain subject knows more about it than one who has not. The different kinds of work required in a civilized community are consequently divided among many men. Instead of every man building his own house, making his own furniture, raising his own garden and farm products, being

his own doctor, etc., one man makes a speciality of a particular class of labor and becomes skilled in that pursuit. This simplifies matters and permits mankind to make greater progress in the arts of civilization. This is eminently proper. One person cannot become proficient in all branches of business, however intelligent and skillful he may be.

It makes no difference whether a man builds his own house or gets someone else to build it for him and pays for it by performing labor to which he is accustomed. Either way is legitimate and right. But religion is different from business. It is a matter of personal conduct, and each individual is personally responsible for his acts. He cannot entrust his religious obligations to another, and then, if they are not performed properly, cast the responsibility upon the person employed. A doctor is not justified in bargaining with his neighbor to look after his bodily welfare, and in return have his own spiritual welfare attended to by that neighbor. No person should rely upon his fellow-man entirely for spiritual guidance. Whatever his occupation may be, he should devote time to religious thought and study. That there are so many forms of religion should cause him to think for himself upon the subject. In other studies and pursuits people do not differ so much, and one can rely upon the opinion of another in regard to ordinary affairs. Even if he is misled in such matters, the consequence is not so serious. But upon so sacred a matter as religion he should think and decide for himself. There are hundreds of religious creeds in the world. It is possible for all to be wrong, but impossible for all to be right. There is but one Gospel and one way. As stated by Paul to the Ephesians: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."—J. E. T.

THIS is an age when the science of doing things is more valuable than the science of knowing how to do them.

We are just now passing through a period when, educationally we are changing from the theoretical to the practical; therefore we find in all gatherings of public spirited men and women, both theoretical and practical people.

We ask ourselves the question, "Can a person know exactly the best way to do a thing without having done it? Can people who are theorists in the Gospel appreciate the value of its revealed truths?"

All things are spiritual with the Lord, then it must follow that the things we call temporal are just as important in His eyes as the things we choose to call spiritual, therefore the manual labors of everyday life should receive serious thought. The proper, honest discharge of every duty constitutes a successful life.

It requires courage and faith to brave the desert for the purpose of making a home; it takes honest toil to transform the desert into a fruitful field; but while these tasks seem hard they are meant to develop some of the noblest qualities in men and women. Honest, unselfish work sweetens life and makes it worth the living. In setting our life's goal, we should first consider how we may become most useful, not how we can manage to have the "easiest time." There is nothing that will aid us more in gaining salvation than work, honest work for those dependent upon us and for God's kingdom.—ELDER A. O. WOODRUFF, in *Young Woman's Journal.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 10, 1904.

EDITORIAL.

FROM FAITH TO FAITH.

THE Gospel of Jesus Christ embraces a plan of eternal progression. If it were not so our incentives to mental, moral and spiritual development would be materially lessened. When, in the affairs of every-day life, a man feels that he has reached the climax of his powers in any one direction he immediately, perhaps unconsciously, begins a course of retrogression. This is true in art, science, literature, mechanics, business. It is equally true in things pertaining to life eternal. Ceasing to grow is a sure harbinger of spiritual death.

Knowledge, even the knowledge that belongs to our Father in heaven—the omniscient One—is the result of experience. Without certain experiences there can be no knowledge, or knowledge obtained cannot develop into wisdom, and as experiences change, each leading to another, so does knowledge grow also. The doctrine that with conversion, the so-called change of heart, there is at once a complete and eternal salvation, a fullness of joy, a beatific condition incapable alike of increase or diminution, is false and unscriptural. It is on a par with the statement that belief alone is sufficient, or, as a popular hymn puts it, "nothing either great or small remains for me to do."

Spiritual laws are not essentially different, in their powers and limitations, from laws governing the natural world. A man need not be familiar with the science of physiology to know that swinging a hammer hardens and develops the muscles of the arm; that study trains the faculty of memory and increases its powers; that persistent use of a certain article of diet produces fat. He does not have to be a philosopher to understand that continued repetition, alternate failure and success, constant striving after the ideal, at length bring perfection from the human standpoint. So he can be assured that spiritual exercise develops spiritual power and brings spiritual blessings; that a little knowledge well used gives greater knowledge. The Latter-day Saint has no greater encouragement and happiness than the assurance that he is daily growing in grace and in the knowledge of our Lord Jesus Christ. This growth is not for time alone, but for eternity. The body, this tabernacle of the spirit, may be dissolved. It may lose its identity amid the myriad forms of matter until the resurrection. Not so with the spirit. That which is acquired in life temporal is but the germ that is to bear fruit in life eternal, for earth is the seed ground of heaven.

Not infrequently Saints complain that there are principles of the Gospel

which they do not understand. They appear desirous of comprehending the whole scheme of salvation at a first glance. Fortunately this is impossible. It would be a violation of divine law, which is natural law, if it were so. It is by slow and patient growth, by varied experiences, by obedience to one commandment after another, line upon line, precept upon precept, here a little and there a little, that we rise from faith to faith, and, at length become perfect, even as our Father in heaven is perfect.

FEAR NOT.

THE periodic anti-Mormon campaign is again being started, and this time with a fury that shows that all the forces of hell are marshalled against the truth. History is but repeating itself. As it was in the days of the early Christian Church so it is to-day. Persecutions, ten of them, did not and could not crush the Gospel that brought salvation to mankind. When the early Church fell it was through apostasy and false doctrine within, never from foes without. All the efforts of the adversary did but strengthen and build up the cause of righteousness.

To-day the journals of England are printing sensational telegraphic reports of the Smoot investigation at Washington. Much of what is said has not the shadow of truth for a foundation. Some has the shadow and that is all. Time and time again have similar waves of persecution rolled over the United States. By lies and slanders public opinion has been moulded and it has seemed as though the Saints would be crushed beneath the overwhelming weight of the opposition. Yet in every instance the Church of Christ has risen triumphant from the attacks of its enemies and the very fact that it has been brought so prominently into notice has given it sincere investigators and added great numbers to the ranks. In fact each era of attack is also an era of great accessions.

In the days of ancient Israel the prophet Elisha incurred the special enmity of the king of Syria. So the king determined to do away with the prophet and his prophecies by one master stroke. He found that Elisha was in Dothan, "Therefore sent he hither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, 'Alas, my master! how shall we do?'

"And he answered, 'Fear not; for they that be with us are more than they that be with them.'

"And Elisha prayed, and said, 'Lord, I pray thee, open his eyes, that he may see.' And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."

The God of Israel is our God. He is to-day over the affairs of His Church and Kingdom and from all that may happen He will bring ultimate good, for truth is mighty and will prevail. The Saints have no cause for alarm. In their own hearts abides the testimony of Jesus, which is the Spirit of prophecy. They know that the gifts of the Spirit are with the Church to-day, just as much as they were in the days of the Savior. Of these they have had

manifestations and testimonies beyond a shadow of doubt. And what can man do against the witness of God? The comforting counsel and the firm assurance that Jesus gave His disciples of old are ours to-day if we have but the faith to grasp the precious promise, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

In the Millennial Stars of half a century ago this month, were reports from missions in Australia, in East India, in Cape Colony, in Germany, and these reports do not differ materially from the tidings of missionary work that are published to-day. But when we come to the news from Utah a great difference is noticeable. Then there were Indian raids, and droughts, and everything to discourage the early settlers. Indeed, had it not been for President Young's peace policy, the little band of pioneers would have been exterminated by the savages. As it was, the Saints were tried to the utmost to prove their fidelity to the cause that they had espoused. It would have been miraculous if some of them had not longed for the flesh-pots of Egypt. And those who were faithful received their reward. The hostile Indian became a friend; the land was blessed that it should produce abundantly; dark clouds lifted, and perfect confidence followed timorous doubt. Never have the providences of God to those whose trust is placed in Him been better exemplified than in the history of the Saints who went to Zion fifty years ago.

Miss Nannie Tout, daughter of Elder Edwin F. Tout, of the London conference, had the distinguished honor of singing, by command, before Her Majesty the Queen on Friday afternoon of last week, at Buckingham palace. The fact had already been announced that she was a Mormon, and Sister Tout took a stand of which any of her people should be proud.

After she was through singing she talked with the Queen for nearly twenty minutes, and then was invited to remain for "tea" at the palace. Here she had the courage of her convictions and refused the tea that was offered her, taking warm water and milk as her beverage, thereby giving an object lesson in the keeping of the Word of Wisdom. All Sister Nannie's friends congratulate her and unite in wishing her continued success.

W. M. W.

The friends of Bishop Orson F. Whitney will be pleased to learn that a sufficient number of copies of his epic poem *Elias* have been sold to guarantee the publication of the work this spring.

Elder Joseph J. Cannon, late associate editor of the Millennial Star, and Elder Julian Emerson Young, released from the German mission, reported their missionary labors in the Tabernacle at Salt Lake City, on Sunday, February 21st.

The Sheffield conference, on March 27th, will be held in Arcade Hall, Market Hill, Barnsley. Services will commence at 10:30 a.m., and 2 and 6:30 p.m. A social gathering will be held on Saturday evening, March 26th, in the same place.

NOTES FROM THE MISSION FIELD.

A WELL attended district meeting of the Edinburgh branch, of the Scottish conference, was held Sunday, March 6th, 1904. Notwithstanding the inclement weather most of the Saints and a number of investigators attended. All present declared it to be a successful gathering.

THE Sunday school of the Bradford branch is preparing for the anniversary exercises which will be held March 27th. Great interest is manifested by the Saints in the Sunday school work, and some have been led to investigate and accept the Gospel through their children attending Sunday school. All the meetings in Bradford are well attended.

THE labor report of the British mission for the month of February is at hand. Considering the season of the year and the inclement weather throughout a large portion of the island, the statistics are very satisfactory. The average number of tracts distributed per Elder is 606. The Scottish conference leads with 920; London second with 808. Nineteen out-door meetings were held, eleven in Scotland, six in London and two in Norwich. There were forty-nine baptisms during the month. Of this number Leeds had ten, and Liverpool six. There were 224 missionaries engaged in the work during the month.

A SISTER writes from York: "Our branch at present is very small, numbering only five souls. But this is only the beginning of the work, and we believe that it will grow and flourish, till we have a good branch of the Church. We have meetings every Sunday evening, and the hall is well filled with investigators, some of whom come very regularly. Eighteen months ago Elders Hugh C. Watson and Hyrum Bull opened this field of labor, and since then they have gained many friends." It is always cheering to receive such letters from those who have recently united with the Church. It shows that they take an interest in the work of the Lord, and that their testimonies are being constantly strengthened.

THE report of the Netherlands mission for February is most creditable and encouraging. At the close of the month there were thirty-six missionaries laboring in the mission. The average number of tracts distributed per Elder was 133; of Gospel conversations, 27. Nineteen baptisms were performed. The amount of tithing collected was just equal to that collected during the same month of last year. No missionaries were released. Five arrived from Zion, four of whom are already acquainted with the language and can begin work at once. Among these was Elder Serge Ballif, who has been assigned to labor in Belgium, where the French language is spoken. This will be a great help as our Elders have had great difficulty in acquiring the French language. Good results may be expected in the near future from this field.

IN a letter from Germany Elder Roy A. Welker says: "I am glad to tell you that we are having better times here than for some time past. In most

of the fields of this conference interest seems to be growing and many good people are now investigating the Gospel. A notable feature is that a better class is being reached. Prospects for a good harvest are bright, and many ways are being opened whereby the Gospel's principles are widely spread. Much work is now being done in the country, where many honest people are found, who listen with interest to the Gospel. A happy feature of this is that many of the pastors are friendly, or are indifferent to the Elders. Many cottage meetings are held in these places where from twenty-five to forty friends and investigators are present. We feel that the Lord is with us and is softening the people's hearts for His and our sakes."

CONFERENCE APPOINTMENTS.

Semi-annual Conferences in the British mission will be held as announced below:

Liverpool	Sunday,	April	10, 1904.
Nottingham	„	„	17, „
Leeds	„	„	24, „
Norwich	„	May	1, „

As conferences in the Swiss and German missions will be held in the month of May, during the greater part of which month President Grant expects to be on the continent, announcements for the remaining conferences cannot be made until later.

Conference presidents and clerks are requested to send in conference reports for publication so that they reach the editor of the Star not later than the Tuesday morning following the conference.

A SUFFICIENT ANSWER TO "JOSEPHITES."

BY ELDER B. H. ROBERTS.

(*Concluded from page 143*).

It was impossible for any human sagacity to foresee the events predicted in this prophecy. Stephen A. Douglas was a bright but comparatively an unknown man at the time of the interview, in May, 1843. There is and can be no question about the prophecy preceding the event. It was published, as before stated, in the *Deseret News* of the 24th of September, 1856, about one year before the Douglas speech at Springfield, in June, 1857, and about four years before Douglas was nominated for the presidency by the Charleston Democratic Convention.

Moreover, a lengthy review of Mr. Douglas' speech was published in the editorial columns of the *Deseret News* in the issue of that paper for September 2nd, 1857, of which the following is the closing paragraph, addressed directly to Mr. Douglas:

"In your last paragraph (of the Springfield speech) you say, 'I have thus presented to you plainly and fairly my views of the Utah question'; with at least equal plainness and with far more fairness have your views now been commented upon. And inasmuch as you were well acquainted with Joseph Smith, and his people, also with the character of

our maligners, and did know their allegations were false, but must bark with the dogs who were snapping at our heels, to let them know that you were a dog with them; and also that you may have a testimony of the truth of the assertion that you did know Joseph and his people and the character of their enemies (and neither class have changed, only as the Saints have grown better and their enemies worse), and also that you may thoroughly understand that you have voluntarily, knowingly, and of choice sealed your damnation, and by your own chosen course have closed your chance for the presidential chair, through disobeying the counsel of Joseph which you formerly sought and prospered by following, and that you in common with us, may testify to all the world that Joseph was a true prophet, the following extract from the history of Joseph Smith is again printed for your benefit, and is kindly recommended to your careful perusal and most candid consideration."

Then follows the interview between Joseph Smith and Mr. Douglas as recorded in the journal of William Clayton, as published in the *News* a year before Mr. Douglas' Springfield speech, and as now quoted in this paper.

I have been careful to state in full all the circumstances connected with this remarkable prophecy, in order that there might be no question in relation to the prophecy itself, that is, no question as to the prediction preceding the event, and its complete and miraculous fulfillment. And now I have reached the point for the argument.

The prophecy is a fact. Its fulfillment is a fact. God gloriously fulfilled the prediction of his servant Joseph Smith, the prophet. Stephen A. Douglas did aspire to the presidency of the United States. He received the nomination for that high office, from a great political party. But he had raised his hand against the Latter-day Saints, the people of the Prophet Joseph Smith; and as a consequence he did feel the weight of the hand of the Almighty upon him; for his hopes were blasted; he never reached the goal of his ambition; he failed miserably, and died wretchedly, when his life had but reached high noon. Could anything be more clear then that Stephen A. Douglas felt the weight of the hand of the Almighty upon him? But mark you, *these calamities came upon him for striking at the Saints of God in Utah. It was for turning his hand against them that he was disappointed in his hopes, blasted in his expectations, and died heartbroken. And when the Almighty thus vindicated the predictions of His prophet upon the head of this great man, He also did something more—He acknowledged the Saints in Utah as His people, the Church in Utah as His church, and there is no escaping the conclusion.*

This prophecy was not fulfilled upon the head of Stephen A. Douglas because he raised his hand against the Josephites; that movement had not then taken definite form when Stephen A. Douglas delivered his Springfield speech on the 12th of June, 1857. Joseph Smith, who is now the president of that institution, had not then given his consent to take the presidency of the "Reorganized church," so that "Josephites" can claim no lot nor part in the fulfillment of this remarkable prophecy—the fulfillment of which is such a complete vindication of the Church of Christ from charges "Josephites" make against it. And, furthermore, it should be remembered that this vindication came at the time when, according to "Josephite" contention, the apostasy of the Saints in Utah was at its full height. That is, plural marriage was publicly taught and practiced, and in part it was to this that Mr. Douglas alluded in some portions of his speech; the doctrines which are supposed by "Joseph-

ites" to have led the people to follow after false gods were then most taught; and yet, when from the "Josephite" standpoint, the apostasy of the Church in Utah is at its height, lo! God gives His people there this splendid vindication—so far acknowledges them as His people that the man who dares to turn his hand against them having been warned by His prophet not to do so, He strikes down with death after disappointing his hopes, humbling his pride, and making him an object at which Time would henceforth point his finger. Would God do this in vindication of a people who had transgressed His law, usurped His authority, abandoned themselves to whoredoms, followed after false Gods, and corrupted the priesthood? Such a thought is so revolting to reason that it may be dismissed without further consideration.

But on the other hand, what becomes of charges of apostasy made against the people whom God thus vindicated? As idle tales are they henceforth to those who will weigh the force of the argument contained in the facts here set forth. I contend that there is no need of endless cavilings over technicalities; nor weary discussions over the sophistries of "Josephites." Here is God's answer to all their contentions and calumnies. He owns His people, He vindicates His Church, by visiting judgment upon the head of one of America's foremost statesmen who raised his hand against the people and Church of God. I am content with God's answer to "Josephites." It is sufficient.

MEMORY EXERCISES.

Our Sunday Schools have been established for the purpose of giving to children a religious training which will result in right action, correct conduct, faith in God and His authorized servants, and a love for all that is good. What a wonderful and far-reaching work is placed upon a Sunday school teacher when she steps before a class, whose ages vary from eight to twelve, and instructs them in principles which will be for their earthly welfare and eternal happiness. Children at this early period of life have minds that are wide awake, and memories that are exceedingly keen. Great care should be exercised in giving them proper and lasting impressions.

Memory is their characteristic faculty. It receives with astonishing rapidity, and retains with remarkable tenacity the perceptions of each day. It is the guardian angel of each little soul, recording the record of lives, "storing the mind," not cramming, with useful lessons. Memory, then, is the faculty which is to be especially trained and exercised in childhood, with appropriate exercises.

Every regular lesson must become a memory exercise, if the lesson presented is to accomplish its aim or object. If it does not the lesson is a failure and precious time is wasted. A teacher should study the lesson, be acquainted with it and select the points which have the greatest bearing on life, which are principles of the Gospel, and which will make strong Latter-day Saints of the children. These are the things to be emphasized and indelibly stamped upon memory's book. The little details and parts of the lesson are interesting, but the mistake must not be made by laying too much stress upon them and neglecting the general truth, and other Gospel points.

Care should be exercised in selecting the best thoughts of great and good

men that the class can comprehend them. Birthdays of noted men and women of the Church may be fittingly celebrated by giving sketches and anecdotes of their lives, and reading and reciting what they have written, or what others have written about them. Passages from the Bible, Book of Mormon, and other Church works are very valuable in training the spiritual side of life. The Articles of Faith, Ten commandments, the Sacramental blessings, and "Oh! My Father," are all excellent memory training exercises. A portion of the Fast day exercises and other days when time will permit could be devoted to gem thoughts, having the whole class commit them to memory. Endless repetition or repeating over and over a sentence to be memorized without giving thought to it is of little value, as the mind will naturally wander away. This method develops mind wandering.

Simple ideas can become a part of a child's knowledge more easily than complex, and few ideas quicker than many. But the "complex" and "many ideas" can become his knowledge, gradually and rapidly if some thought and explanation are given, and the intellect kept agreeably occupied.

In this kind of work, if properly given, the minds of the pupils will be active and a lively and pleasing interest will be manifested, thus making the first impressions strong and the memory will be able to recall the impressions faithfully.

The value of all training is the development of the powers which God has blessed man with. If the power of memory has been so trained that young people will remember the commandments of the Lord and keep them, then the true aim of memory exercises in Sunday School has been attained. There is no good reason for giving children trash to commit simply to train the memory. That power can be exerted on things worthy of remembrance.

Many gems may be taught to children which they may not thoroughly comprehend until later years. The past will not sleep, but works on and on and has value every moment. Some lessons learned in childhood days have a childish significance, but when recalled in later life mean more, serve persons better, and find their places of connection with new views and events.

Many hundreds of people trace the course of life they pursue back to some beautiful and useful lesson learned in Sunday school.

Memory exercises are not only valuable for the training of the mind but for the influence the truths have, and the effects they may produce. Development of the powers in a child which will make him an honest, upright, honorable and happy man, which will help him to prove faithful in this life, and run the race successfully, is certainly a great work. Out of this work comes the power to overcome evil, the power to think pure thoughts, the capacity for greater feeling and sympathy with our neighbor's need, and greater power to see the beauties of the Gospel, and to be a Latter-day Saint.

Of what use is a memory gem, if a child uses his power to cheat his playmate, to rob his brother, to be selfish and hateful; and when he grows to manhood, be hardhearted, and neglectful of duties towards himself and his fellow-man?

If Gospel truths, (and all truths are Gospel) are taught with love, a desire also to read Church works and the choice literature of the world will be created.—*Juvenile Instructor.*

SIMPLE ENOUGH.

The plan by which the mists arise
Along the sand-girt sea,
And that by which the tide recedes,
Are mysteries to me.
Nor do I understand just how
The light of day expires,
Or why the stars appear at night,
As heaven's far distant fires.

And when I hear the wailing winds,
Lamenting nature's woe,
I wonder then from whence they come,
Or whither do they go.
The flowers on a thousand hills,
The grass with shapely blade,
Do show a more artistic work,
Than aught that man hath made.

The coral reefs that thread the deep,
Were never built by man;
He could not fashion such a work,
He knoweth not the plan.
Nor can he bid a fountain burst
Forth on the scorching sod,
Such deeds as these are only wrought
By our eternal God.

They seem like mysteries to us,
Each moving in its course,
Nor could we stay them should we try
With a redoubled force;
They're governed by the Hand that shaped
The earth on which we plod,
And though they wondrous seem to us
They're clear enough to God.

SELECTED.

DIED.

GRAHAM.—At Rawyards, Airdrie, Scotland, March 3rd, 1904; of acute branchitis, Jennie Millar, daughter of James and Maggie Graham, aged ten months.

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